A

SERMON PREACHED

AT A

Visitation,

HELD AT

WARRINGTON

IN

LANCASHIRE

May 11. 1669.

By *Ric. Sherlock* D. D. Rector of *Winwick* in *Lancashire.*

IMPRIMATUR,

June 18, 1669.

Tho. Tomkyns, *Reverendissimo in Christo Patri ac Domino, Dom.* Gilb. Arch. Cantuar. *a Sacr. Dom.*

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Act. 20. 28.

Take heed to your selves, and to all the Flock....

IN the context we have S. *Paul* upon his Visitation at *Miletus*, vers. 17. And the Visitation, as this which is now holden with us, is *Provincial*, all the Clergy of the Province of *Ephesus* being conven'd by this great Visitor, and appear before him, *vers.* 18.

The Text presents you with a part, but 'tis the principal part of the *Visitation Sermon*, or as I may rather call it, *The Visitors Charge to the Clergy of the Province.* The first part of which charge is:

1. *Take heed to your selves*: To you my Brethren of the Clergy, is this Charge more strictly given, then to the Laity: For to the people God hath appointed Pastors, who are commanded in the text to take heed to the charge committed to them: But who

ſhall feed and Guide the Shepherds, who ſhall watch over the Watchmen, or Teach the Teachers? *Ye are the ſalt of the earth, but if the ſalt have loſt his ſavour, wherewith ſhall it be ſalted, it is thenceforth good for nothing, but to be caſt out, and troden under foot of men,* Mat. 5. 13.

2. Take heed to your ſelves, is the firſt part of the Charge, And ſecondly to your Flock: The order obſerved in this Double Charge, is the next thing obſervable, which is the ſame obſerved by our Lord himſelf, in his charge to S. *Peter*, and in him to all Paſtors of the Church, ſaying *Luc.* 22. 32. *When thou art converted, then afterward ſtrengthen thy Brethren*, and *John* 21. 15. *Simon ſon of Jonas, loveſt thou me*, and if ſo, it then follows, *Feed my Sheep*: Implicitly commanding all Paſtors of his Flock: Firſt to be themſelves truly converted unto God, and their ſouls inflamed with the ſacred fire of Divine Love, and then they may hope that their pains will be ſucceſsful for the feeding and ſtrengthening the Sheep of Chriſt: That rule of Righteouſneſs and Charity which is the ſum of the ſecond Table of the Law, *Thou ſhalt love thy neighbor as thy ſelf*, commands this order to be obſerved, To love thy ſelf aright in the firſt place, and then thy Neighbor as thy ſelf: St. *Bernard* thus beſpeaks every Shepherd of ſouls: *Tu frater cui nondum eſt firma ſatis propria ſalus, cui Charitas adhuc nulla eſt, aut adeo tenera & arundinea, ut omni ſta-*

tui

tui cedat, omni credat ſpiritui, omni circumferatur vento doctrinæ, quanam dementia quæſo, aliena curare, aut ambis aut acquieſcis? And upon *Cant.* 1. 6. *They have made me the keeper of the Vineyards, but mine own vineyard have I not kept*; he ſeverely checks and reproves himſelf, that he had taken on him the Cure of other mens ſouls, having not ſufficiently cared for and cured his own: *Et miror----I do much wonder* (ſaith he) *at the Impudence of thoſe perſons, that thruſt themſelves to be Labourers in the Lords Vineyard, whilſt their own Vineyard is overgrown with Bryars and thornes*: The Leper under the Law was commanded to have a covering upon his upper lip, *Lev.* 13. 43. *ut non docere alios præſumat----* ſaith *Heſychius*: that no man preſume to open his lips in the Congregation, for the inſtruction of others, who is himſelf infected with the Leproſie, either of ſinfulneſs or error: for *non eſt cadentis alium erigere*: *Plutarch*: It is not for a man that lies in the dirt, to raiſe up another thence; not for that a man that is a ſleep in his ſins, to awake others from that ſpiritual ſleep of death; That Proverb remembred by our Lord, *Phyſician heal thy ſelf, Luc.* 4. 23. 18. chiefly appliable to the Phyſician of ſouls, who muſt begin at home, if he will work any cure upon the Souls of others.

3. But this is not all, for thirdly the Cure of a Paſtors ſoul, is a more difficult task; as being to be perfected in a higher degree, then ordinarily can be

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expected from any of his Flock: For as our office of Prieſthood, is more high, more eminent, more holy, ſo ſhould our Converſation be, ὅτι ἄγγελοι ἐν ἀνθρώποις ----- St. *Chryſoſtom, De ſacerdotio, As Angels above men, as Shepherds above their flock, as Maſters above their Scholars, ſo ſhould a Biſhop a Prieſt a Paſtor excell and tranſcend the people in wholſome doctrine and holineſs of life*: ſo the great *Gregory, Tantum debet actionem populi, actio tranſcendere præſulis, quantum diſtare ſolet a grege vita Paſtoris,*---- with much more to the ſame purpoſe, *De cura Paſtorali*: A book which was once tranſlated by the wiſeſt and greateſt of our *Saxon* Princes; King *Alfred*, and by him commended to the Clergy of this Nation; and a happy Clergy ſhould we be, an holy Prieſthood, if the Inſtructions in that Golden Book, were well obſerved amongſt us.

4. Take heed to your ſelves and to all the Flock] and both theſe joyntly and ſeverally. *To your ſelves*: As to the Innocence and Holineſs of your Lives, as becometh good Chriſtians: *And to your Flock*, as Shepherds & Guides of ſouls. Under the Law, the Prieſts and Prophets of the Lord are frequently called the Angels of the Lord of hoſts, *Jud.* 2. 1. *Mal.* 2. 7. And under the Goſpel, the Angels of the Church of Chriſt, 1 *Cor.* 11. 10. *Rev.* 2. 1. 8. 12.---And as we read of the Angels on *Jacobs* Ladder, aſcending and deſcending from heaven, *Gen.* 28. 12. ſo the Prieſts of the

the Lord ſhould firſt *take heed to themſelves* by aſcending with the Angels into heaven, having their hearts and affections, their meditation and *Converſation in heaven*, Phil. 3. 20. And withall *take heed to the flock*, by deſcending with the Angels from heaven, enriched with the word of Life, breaking unto them *that bread which cometh down from heaven, and giveth life unto the world*, John 6. 33.

But this joynt charge is ſadly disjoyn'd and perverted, by ſuch as take heed to themſelves indeed, but 'tis not with the Angels to aſcend, but deſcend, only groveling in the duſt, and wallowing in the mire of Luxury, Riot, and Exceſs, Pride and Covetouſneſs, the Pomps and vanities of the world, and the ſinful luſts of the fleſh, which every one, even the meaneſt of their Flock, hath ſolemnly abjured, when by holy Baptiſm admitted into the Fold of Chriſt. By ſuch as take heed to themſelves, but 'tis not in a ſpiritual but carnal ſenſe; who will look narrowly to themſelves, as to their worldly concerns, their Revenue and Income; but are too careleſs to the ſpiritual concerns both of themſelves and their Flock, *Who ſeek their own, not the things which are Jeſus Chriſts*, Phil. 2. 21. Caring more for their Families at home, then for the Family of Chriſt, more for their bodily then for their ſpiritual relations, providing better for their natural heirs, then their ſpiritual ſucceſſors in their reſpective places: And in a

word,

word, by all ſuch as mind more the Benefice, then the office, more the Fleece then the Flock: All ſuch do falſly wreſt, and wickedly pervert, this double charge of the great Viſitor in the Text: *Take heed to your ſelves and to your Flock*: To your ſelves, by being examples of holineſs to your Flock; And to your Flock; as *Shepherds*, to feed and guide them, as *Fathers* to admoniſh and reprove them, and as *Mothers* to nouriſh and cheriſh them: For theſe are the four Eſſentials of a faithful Paſtor: *Holineſs of life, ſoundneſs of Doctrine, Chriſtian courage, Chriſtian Charity.*

5. To *all* the Flock] not to the flock at random, not to this, or that particular Sheep, that fawns upon the Shepherd, nor to this, or that Party or Sect, which agrees with his Humors and Opinions; but, *To all the Flock* impartially, and without Hypocriſie, and this firſt affirmatively, to inſtruct the Ignorant, to ſtrengthen the weak, to confirm the wavering, to reduce the erroneous, to viſit the ſick, to comfort the afflicted, to binde up the broken in heart, to reprove the ſinful, and to teſtifie againſt the ſtubborn and diſobedient: Secondly Negatively, not to break the bruiſed reed, and quench the ſmoaking flax, *Mat.* 12.20. not to ſow pillows under all Armholes, *Ezek.* 13. 18. Not ſuffer them to ſettle with eaſe, and without reproof, upon the Lees of their ſins, and the errors of their waies: Not to claw the ſcabbed ſheep, and

ſcratch

ſcratch the itching ears not to tickle and foment the petulant humors of the Factious, not to pleaſe thoſe ſqueazy Palates, who nauſeate the ſolid food of Gods Publick ſolemn ſtanding worſhip, under the prophane and ſcurrilous name of Porridge, and for no other cauſe, but becauſe it is like it ſelf, ever the ſame, conſtant to it ſelf: Like the Glorious Sun in the Firmament, which ſhines every day the ſame; which renders it a worſhip acceptable, as being herein moſt agreeable to the Immutable nature of God, *the Father of lights, with whom is no variableneſs nor ſhadow of turning*, Jam. 1. 17. But the Itch after *novelties* in the Flock, and the Itch of *popular applauſe* or *filthy Lucre* in the Paſtor, whilſt the one ſcratches the Itch of the other: Hence the putrid Scabs of *Schiſm* and *Hereſie* in the Church, of *Diſobedience* and *Rebellion* in the Kingdom, are engendred.

Againſt all ſuch ſinful Compliance, *Take heed to your ſelves*, my Brethren take heed to your ſelves, and to your vows and promiſes, Sacerdotal and Eccleſiaſtical, confirmed by your reſpective Subſcriptions to the Articles and Canons of the Church, to the Injunctions of your Metropolitan and Diæceſan, to the Approbation and conſtant uſe of the Liturgy of the Church, and of that onely in publick: In which laſt particular, wherein the greateſt part of the Miniſterial Function conſiſts, I cannot but te-

stifie in this Assembly, so much concern'd therein: *That there is utterly a fault amongst us*; In that those Divine and excellent Prayers, and heavenly inspired Prayers of God, and that ancient and Constant way of Gods worship in Publick, is by many too much slighted and neglected, by many irreverently and indevoutly celebrated, by many mangled and maimed, curtail'd, abbreviated, and by the Additions of others implicitly vilified: And generally almost by all secretly undermin'd; enervated and subverted by each mans private prayer in publick: The which private prayer, whether before Sermon, or at any other time in the Congregation, doth not onely secretly imply a defect in the Publick Prayers of the Church, which must (forsooth) be supplyed by mens private conceived prayers: but also, 'tis a disorder and confusion in the service of God; for thus publick and private prayer are confounded, which our Lord Christ hath distinguished and commanded to be separately observed, to avoid Hypocrisie and vain-glory limiting the private prayer to the private closet, *Mat. 6. 5, 6.* and for avoiding Tautologies and impertinent bablings after the manner of the heathen, he prescribes a set form to be us'd in publick, *vers. 8, 9.* We are commanded when we call upon the Lord, to pay our vows to the most High, and then he will hear, *Psal. 50. 14.* But can any man think

think it probable, that God will hear their prayers, who ſacrilegiouſly break their vows when they pray, by praying otherwiſe then they have vowed and promiſed? thoſe promiſes alſo being agreeable to the Commands of Chriſt, and the orders of his Church?

And this undoubtedly amongſt many others, is not the leaſt cauſe, of ſo many ſtray and wandring Sheep in every Flock, of ſo many giddy headed and factious minded men in every Congregation, of ſo many ſeparate Congregations or Conventicles in every Pariſh: one great cauſe hereof is the falſhood and treachery of the Shepherds, who in compliance with the noxious humors of the diſeaſed part of their Flock, take no heed to themſelves, nor to the vows and promiſes they have made in order to the right and regular execution of their Function, in feeding of their Flock: ſo for the iniquity and irregular carriage of the Prieſts, the ſons of *Eli* in the ſacrifices of the Temple; *Men abhorred the offering of the Lord*, 1 Sam. 2. 17.

6. But ſhould not the Flock take heed to the Shepherd, as well as the Shepherd to the Flock? The duty of the one to the other (undoubtedly) is reciprocal, and the mutual Relation reſpectively binding. *Take heed to thy ſelf* (ſaid the Lord to his people) *that thou forſake not the Levite, as long as thou liveſt upon the earth*, *Deut.* 12. 19. and *Chap.* 14. 27.

Eccl. 7. 30. There is nothing more plainly aſſerted and more punctually commanded in the book of God, then that the people ſhould take heed to their Prieſts, the Flock to their Shepherds, eſpecially ſuch as are orthodox and holy, that they ſhould hear and obey their voice, and make their Application and recourſe unto them, in all caſes of ignorance or doubting: *For the Prieſts lips ſhould keep knowledge, and they* (the people) *ſhould ſeek the Law at his mouth, for he is the meſſenger* (or the Angel) *of the Lord of Hoſts*, Mal. 2. 7. *Hæc ſunt initia hæreticorum, ut ſibi placeant, & præpoſitum ſuperbo tumore contemnant*, Cypr. *lib.* 3. *Epiſt. ad Florent.* Hence the Riſe of Hereticks in the Church, when the people ſwelling with preſumption of their own knowledge, and pleaſing themſelves in their fancies and opinions, proudly neglect and ſcorn to ſubmit to their directions, whom the Lord hath appointed to be their Shepherds and Guides of their Souls: And thus even thus, the people of God fell into Idolatry, even that groſs and infamous Idolatry of the Golden Calf, when ſlighting *Moſes*, and overawing *Aaron* the high Prieſt, they commanded him, who ſhould have commanded them, ſaying, *Make us Gods to go before us, for as for this man* Moſes, *we wot not what is become of him*, Numb. 22. 1.

When

When the ſame people were weary of the Government of *Samuel* the Prophet, and deſired a King, the Lord ſaid unto *Samuel*, *They have not deſpiſed thee, but they have deſpiſed me*, 1 Sam. 8. 7. Whereupon St. *Gregory*: *Quam reverendi ſunt Paſtores optimi Sanctæ Eccleſiæ*---how reverendly to be eſteemed are the Paſtors of holy Church, who whilſt they faithfully ſerve the Lord in the Execution of their function, they are ſo cloſely joyn'd unto him in the bond of love, that the leaſt ſlight diſeſteem or neglect, that is caſt upon them, the Lord takes it as an injury to himſelf: So ſaid the Lord to his Apoſtles, and in them to their Succeſſors: *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me*, Luc. 10. 16. And this duty, that the people ſhould take heed to their Prieſts, is commanded under a ſevere penalty, *Deut.* 17. 8. *If there ariſe a matter too hard for thee in Judgment, thou ſhalt ariſe and come unto the Prieſts, the Levites, and that man that will do preſumptuouſly, and will not hearken unto the Prieſt, that ſtandeth to Miniſter*---*even that man ſhall dye.* And under the Goſpel alſo the ſame command is given, *Heb.* 13. 17. *Obey them that have the Rule over you, and ſubmit your ſelves, for they watch for your Souls.*

But notwithſtanding theſe and many more commands, in the ſacred ſheets of either Teſta-

ment,

ment, yet is this Christian duty slighted and generally omitted, and especially by such as pretend most to the sole Authority of the holy Scriptures, without any Relation to the doctrine and Authority of the Church in the Interpretation thereof: There being many amongst us in every Flock; who presume to direct their Shepherds, guide their Guides, and teach their Teachers; who if they teach not, preach not, pray not; as they would have them, and consonant to their humors and opinions; they will censure their doctrines, contemne their directions, revile their persons, scandalize their profession, and even snatch the holy Oracles out of their mouths, and separate themselves into Conventicles, where *they may heap to themselves Teachers after their lusts, having itching ears, and they turn away their ears from the truth, and are turned unto fables*; believing and delighting in lies, and vain empty prophesyings which profit not, as was foretold of such, 2 *Tim.* 4. 3, 4.

And having mentioned Conventicles, I cannot but add a word or two of the danger of them, not in order to the disturbance of the peace of the Nation, leaving that to the Secular Magistrate, but in order to the seduction of unwary and unstable souls into falshood and errors in Religion; *Verily verily I say unto you, he that entreth not in by the door into*

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the ſheepfold, but climeth up ſome other way, the ſame is a thief and a robber, Joh. 10. 1. 'Tis the practice of ſubtile thieves when they ſeize on the honeſt Traveller to drag him out of the high road-way into hedges and by-places, the more ſecurely and without interruption to robb and ſpoil him; ſo the ſpiritual thieves, falſe Prophets, ringleaders of faction and ſedition, do more eaſily ſeduce, and robb poor ſilly men and women of the inestimable treaſures of truth and obedience, by drawing them from the open and Publick Aſſemblies of Gods people in his houſes of prayer, into By-places and lone houſes, where they may more ſecurely breath forth the ſpiritual Infections, ſow the ſeeds of Schiſm and Sedition, and whiſper their irreligious Treaſons, under the mask of Religion. In ſuch places they may to their advantage vent and put off their counterfeit ware, their falſe gloſſes, and miſinterpretations of holy Writ, and make their Apocryphal Comments upon Canonical Scripture, making the holy Word of God to ſpeak not what the Spirit of God intends therein, but what their factious ſpirits and wilde fancies would have it: That there ſhould be ſuch falſe Prophets in deſart places and private houſes, our Lord hath foretold, commanding all his diſciples not to believe or follow them, *Mat. 24. 26. Wherefore if they ſhall ſay unto you behold he is in the deſart, go not forth; behold he*

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is in the ſecret chamber, believe it not. St. *Auguſtine* obſerves of the man that fell among thieves, and was robbed and wounded, *Luc.* 10.30. *Si non deſcendiſſet*--- If he had not been *going down from Jeruſalem*, the place of Gods Temple, *to Jericho* a prophane and common place, he had eſcaped that ſad diſaſter: To teach all people to beware how they leave the place *which God hath choſen to put his name there*, the Temple and houſe of God, to convene in any *common or prophane* By-places, under pretence of Religion, and the performance of holy duties in ſuch places: 'Twas otherwiſe with the man after Gods own heart, *Pſal.* 5.7. *As for me I will come into thine houſe even upon the multitude of thy mercies; and in thy fear will I worſhip towards thy holy Temple.* And with him reſolves the whole body of Gods people, *Pſal.* 132.7. *We will go into his tabernacle, and fall low on our knees before his footſtool*: And not only this under the Law, but under the Goſpel, *Mark.* 11.17. *My houſe* (not the houſes of men) *ſhall be called the houſe of prayer of all Nations*: Not of the Jews as under the Law, but of the Gentiles alſo under the Goſpel, and 'tis there eſpecially in Gods own houſe, that he has promiſed to meet his people, to be in the midſt of them, to hear their prayers and bleſs them, To teach them his waies by his faithful and true Paſtors, and there (in a word) to diſpence all the bleſſed means of grace and ſalvation

on to them, *Deuteron.* 12. 5, 6. 11, 12, 13, 14. 1 *Kin.* 8. 29, 30. *Mat.* 18. 20. *Luc.* 19. 46. 1 *Cor.* 11. 20.

7. But the grand excuſe of the wandring ſheep, and the cry of many Orthodox alſo, is, *The diviſion of the Shepheards*, who being divided amongſt themſelves, do lead their flocks into ſeveral divided wayes of divine worſhip: And the generality of the flock being not wiſe enough to know what way to take; or whom moſt ſecurely to follow, they hereupon *heap to themſelves Teachers after their own Luſts*, and with the Schiſmatical *Corinthians* 1 *ep.* 1 *cap.* 12. *verſ. Every one ſaith, I am of Paul, I am of Apollos, and I of Cephas, and I of Chriſt*, one man, or Sect of men, liking this mans way of preaching and praying, another anothers way, and others none at all, but independently rely upon the immediate teaching of Chriſt by his Spirit. And thus Sects and Diviſions are multiplied.

This complaint is too true, and ſuch ſad effects thereof too evident, and if not ſtopt will prove bitterneſs in the end.

But would you know who be theſe divided Paſtors or Preachers, or Sect-maſters rather, the corrupt ſprings from whom all our polluted ſtreams of diviſions flow? They are ſuch (in a word) as firſt divide from the Church of Chriſt in general (wherein they all agree) and then divide amongſt

themſelves, into particular Sects, and Factions, wherein they all differ: There is *but one body and one ſpirit*, Eph. 4. 4. one myſtical body of Chriſt, which is his Church, and one ſpirit of truth, quickning this our body, and its members, and them onely: And as it follows, *One Lord, one faith, one baptiſme, one God and father of all, who is above all, through all, and in you all*, verſ. 5, 6. *In you all*, that are members of this one body, and quickned with this one ſpirit, *and endeavour to keep the unity of the ſpirit in the bond of peace*, which is the duty enforced from the premiſſes, *verſ.* 3. Contrariwiſe then ſuch, that divide from this *one body* the Church, into ſeveral Sects and Factions, and (which neceſſarily follows) ſuch as are not quickned with this *one ſpirit*, but each *with the fooliſh Prophets follow their own ſpirit*, Ezek. 13. 3. which they miſtake and mis-term the Spirit of God; ſuch as worſhip, not this *one Lord*, as we are all commanded, with *one mouth* and with *one minde*, Rom. 15. 6. Such as hold not the Articles of this *one faith*, with one joynt unanimous conſent of truth; *Unto the unity of which faith, till we all come, we cannot be perfect men in Chriſt Jeſus: but are like children toſſed to and fro, and carryed about with every winde of doctrine*, Eph. 4. 13, 14. Such are all falſe Prophets, treacherous Shepherds, or in the Language of Saint *Paul*, 2 Corin. 11. 13, 14. *Such are all falſe Apoſtles; deceitful workers, transforming themſelves*

ſelves into the Apoſtles of Chriſt, and no marvel, for Satan himſelf is transformed into an Angel of Light: I may call them according to the metaphor of the text, The Bellweathers of the Flock, the Ringleaders of thoſe numerous Sects, and daily increaſing diviſions amongſt us.

And although each ſect and diviſion muſt neceſſarily be falſe and erroneous, becauſe there is but one Truth, and one true way of Divine worſhip, which is ever conſtant to it ſelf, yet hath each diviſion its numerous followers of the divided Flock: as ſilly ſheep when a gap is opened, follow one another to the breach to ſtray from their Paſture: So flock the people (if not reſtrained) into the ways of diviſion and error, if any Sect-maſter but open a gap, and lead them the By-ways of ſtraying from the Sheepfold of Chriſt, which is his Church: For ſuch alas, is the ſad condition of mans corrupted and depraved minde, as naturally to be more affected with error, then with the Truth; more prone to believe lies, and more zealous in the maintenance of falſhood, then to believe and maintain the Truth: 'Twas ever ſo, *When the Prophets propheſie falſly, the people love to have it ſo*, Jer. 5. *ult.* but a ſad queſtion follows, *What will ye do in the end thereof?* When the Prophets propheſie Lies, or (which is the ſame) do make and foment diviſions, and the people withall are affected with their

lying propheſies, and ſide with them in their reſpective diviſions: 'tis eaſie then to propheſie and foretell the end thereof to be ruine and confuſion: *If a kingdom be divided againſt it ſelf, that kingdom cannot ſtand, and if a houſe be divided againſt it ſelf, that houſe cannot ſtand,* Mar. 3. 24, 25. Not the houſe of God, not the family of Chriſt, in what Kingdom or Nation ſoever eſtabliſhed: All the Kingdoms and Nations in Chriſtendom, ancient and modern, from the firſt to theſe laſt and worſt of times, have felt, by ſad experience, the bitter effects of diviſions and errors in Religion; and none more then our own, ſo lately bleeding, even to the laſt gaſp of death, and almoſt buryed in her own confuſions; which took beginning from the propheſying of Lies, and overſpreading of miſtakes and errors in Religion, ſowing the ſeeds of Schiſm, Faction and Sedition, in ſeparate and divided meetings, or Conventicles in private; joyned with a ſacrilegious vow-breaking performance of holy duties in Publick: All which are now as much, if not more practiſed then ever; ſome of whoſe Factors and Followers, do really *intend*, all do certainly *tend* to involve this Church and Kingdom, into the ſad condition of inteſtine war, blood and Confuſion, from whence by the great mercy of God, we ſo lately eſcaped.

And now to you, the Reverend perſons, who are come to viſit us in our diſtempers and infirmities, to you it belongs, as much as in you lies, to give ſtop to our overflowing Diviſions: To reſtrain our licentious exorbitancies, both in doctrine and practice, in Praying and Preaching, and this, whether in the houſe of God, or in the houſes of men: *Et fiat Juſtitia, ruat cœlum.*

FINIS.

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